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The Masonic Craftsman

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In This Issue: Is a Universal Constitutional Unity Desirable?

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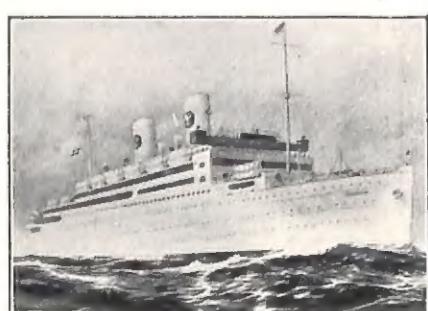
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From depths of darkness, fraught with fear
Of unknown things, life brings to men
Who think upon eternal things
In true perspective, LIGHT, imperishable
In brilliancy; illuminating all ephemeral
Inconsequences.

Not to the weak in spirit, sole to the brave in heart
Belong the strength it gives—surviving shibboleths
Of false philosophies—those transient shams
Which guile and phantasy would weave
Upon the brows of men, whose vision lacks
The inspiration of a higher destiny than earth's.

In the mad maelstrom of worldly strife;
Out of the crucible of circumstance, there comes
To him who understands its functioning,
And lives his life by guide of faith in God,
A crowning glory—gleaming gold
Of brilliant character—undimmed by any doubt.

So, Masons, steadfastly lift up your eyes,
For in the clouded canopy are stars
Which beckon you to higher aspiration
Than contemplation of material elements,
In which delusion you may gain the world
And yet at last lose your immortal souls.

ALFRED H. MOORHOUSE.



VOL. 36 MAY, 1941 NO. 9

RIFT In faraway South Africa there appears a rift in the heretofore fair Masonic prospect. Stout-hearted burghers, their churchly zeal exceeding logic and good sense have taken upon themselves to criticize the Craft and to warn its church members away from it.

The Afrikaander has always been an obstinate fellow, holding tenaciously to his beliefs. Argument avails little with him unless based upon tenets which are often narrow.

He has a simple philosophy and to persuade him away from it even in slight degree is difficult, if not impossible—due to ingrained stubbornness. He is tough-fibred physically and mentally.

On another page of this issue is printed the report to the Synod of a commission on Freemasonry which our readers will find illuminating, showing as it does the working of the Afrikaander's mind. As a classical example of much that just is "not so" it is an interesting document. The official reply to the report is also printed.

It is to the *Masonic Journal of S.A. and S.A. Masonic World* that we are indebted for this bit of contemporary Masonic history.

BARGAIN? In the perplexing situation which some lodges find themselves, due primarily to altered economic circumstances, it is interesting to note that resort is being made in some cases to a reduction of fees and dues.

Any well-governed organization must obviously keep itself sound financially, to survive. Whether or not it is a safe policy to reduce fees, etc., however, is open to question.

Freemasonry is not a marketable commodity. Its bounds are not set by the dollar sign. Quite the reverse is true, in fact. The entire value to society of Freemasonry is the extent to which its eelmosynary effort is applied, through the intangible but vital element of brotherhood to which it is dedicated, to its betterment.

It may be argued that mere numbers do not constitute power, unless the full resources of the organization are united in good work. A small, compact organization well directed is often far more potent than a mass of uncoordinated or inefficient elements.

Thus the accretion of new members induced by "low rates" can turn out to be a boomerang to its sponsors. Never, under any circumstances should the requirements for membership in the fraternity be lowered. If to the contrary men of worth and merit persuade themselves that they can now afford Masonry the plan is all to the good.

To find the happy medium: sufficient income to assure freedom from financial worry without any lowering of standards is the desideratum, one which is giving Craft leaders some concern, but one which in the light of past performance, conservative management and skillful direction, will find a solution.

There must be no "bargain" Masonry now or ever.

DRILLS? In the course of remarks recently made to Knights Templar a commander commented on the difficulty in securing attendance of sufficient Knights to fill all the stations in rehearsals and later participating in the Work at the annual inspection.

It has been apparent to many beside commanders and others whose duty it is to stage these annual shows that there is much indifference on the part of the members to the details surrounding their preparation, as well as the subsequent markings of the inspector-instructor. Is it the dubiety of the performance and a feeling of wasted time expended for what is, after all, pretty much a superfluous show?

The military character of Templary has perhaps been unduly emphasized. At triennials and other public gatherings impressive formations and the spectacle of marching uniformed hosts create a thrilling effect, but any actual weight given by them to the altruistic objectives of the order is debatable.

The spirit of militancy in a good cause is to be commended; back of it, however, must be a definite purpose—and performance in its behalf.

Interest has waned in many things of late. Even the thrill of a pageant has lost some of its appeal. The combination of indifference, the lure of other interests of more vital moment, non-attendance of members at asylums all are causes indicative which cannot be ignored in any survey of the Rite. If men cannot be persuaded to participate in ritual and drills the ardor of their officers is bound to fade and with increasing difficulties at rehearsals and inspections their jobs seem thankless to the point that good men will be loth to embrace the responsibilities of office and the value of the Order be consequently impaired.

Perhaps a moratorium on excess floor work until better days come would serve to stave off a growing reluctance to spend time on what to many is superfluous ceremonial.

These are realistic times and realistic thinking is needed, in Templary as elsewhere.

AESOP Ancient axioms have their application today as when first spoken. The fable of Aesop, of illustrious memory, wherein it is related of the father who gave to each of his sons a stick which snapped easily when single but was unbreakable when all were assembled as a unit is of peculiar interest to Freemasonry, for there is a certain weakness in our form of organization which makes it extremely vulnerable to

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Alfred Hampden Moorhouse, Editor and Publisher.

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MASONIC CRAFTSMAN

attack by its enemies, and the designs of those who wish to see it destroyed.

It is a well known fact that each of the 49 grand jurisdictions in the United States are sovereign in their powers. Unfortunately an equal amount of Light has not percolated into all, nor do the geographic or physical constituents in each have the same background or similar social impulses, with the result that a variety of opinions on vital matters is sometimes manifest. Lack of unity of action, in consequence, prevents the full force of the fraternity from being exercised.

This is extremely unfortunate, for in times of crisis like the present it is essential that the Craft should function as one unit rather than as 49 individual and separate entities.

It requires no profound insight to see in this condition a distinct danger which, unless corrected, will be conducive to disaster at a time when evil forces rage, whose chief objective is the destruction of priceless attributes which Freemasonry prides itself on possessing, and which have made it synonymous with sound, democratic, kindly living in an ordered humane society.

Unless **UNITY** can be brought about we shall see difficult days. How the Craft can acquire it is not for this writer to proclaim. There are devoted souls and able men within the fraternity capable of formulating a workable plan and seeing it put into effect. One thing is quite sure, if the 49 individual sticks of Freemasonry are not brought together under one control its weakness will be apparent and it will be a tempting target for its enemies, and thus a splendid opportunity will be sacrificed on the altar of selfishness.

FLUX One of the most interesting and intriguing problems of human history is being worked out in America today. Out of a mixture of strange bloodstreams and racial strains without precedent is evolving a nation. Only Imperial Rome at the height of her power can be compared with the infinite variety of its citizenry.

Our governmental structure rests on a democratic principle wherein the rights of the individual are written into the law of the land; and he is protected against outrage or pillage by an authority he has himself set up.

The formula for the declaration of independence, charter of our liberties, was prescribed by men who were Englishmen the day before. Hence it is natural that the common law of that country should have influenced the new experiment. Since its memorable writing and acceptance by the rebellious "colonists" a multitude of people from every country in the globe have embraced its doctrines and come under the protection of our laws.

Not all of these "foreigners" have correctly understood all the implications of American citizenship. Indeed it would be strange if the powerful influences of their earlier environment and that of their children were not reflected in their subsequent point of view.

The American melting pot with its strange mixtures of race and creed has not as yet had applied to it the purifying process which makes sound metal and which only comes through great trial and by complete understanding of and devotion to the main motive of government, without equivocation.

Until it does—and the present crisis in world affairs is settled—we shall not know what the future pattern of the race here will be.

The present flux seethes with activity; from it the destiny of the human race will be largely influenced.

EMERGENCY To every person at one time or another there comes an emergency. It may be the death of a loved one, some sudden disaster, or dire peril which poignantly shocks the emotions to their depths, bringing doubt and wonderment as to why such things can come to pass. Whatever it may be its effects are profound. Resilient youth absorbs these shocks more readily than do the mature, but to the latter a philosophy comes as years pass which comforts with faith that a Divine Providence ordains all things for good, and gradually a calm acceptance of His edicts, by faith, ensues.

Inevitably as men grow older the thought of death obtrudes. Wonder arises as to what comes after life. Human feelings mellow with the fleeting years; earthly values seem less important. Fundamental to this condition is a more tolerant attitude toward spiritual things. Events are viewed in broader perspective. So life progresses and the wisdom acquired through experience is sought to be passed on to succeeding but often unthinking generations.

The shock of war comes most keenly to those involved in it. From a distance say of three thousand miles the misery of it is not so painfully or vividly evident; other, selfish considerations more directly concern.

There have been crises in the past and the human race has survived them. From wars apparently without end have emerged more enlightened civil processes. Civilization has progressed.

Today by an apparent throwback to the days of darkness, a philosophy based upon the law of the jungle has emerged in Germany to again threaten man's reason—and set the world back. The shock to millions directly concerned in it is terrific in its impact. All the words of all the philosophers cannot console the cruelly bereaved victims of its atrocities.

From this distance we view the scene as our individual interests most divert us. Some selfish souls would have it that a war abroad is no concern of ours; yet its implications are our immediate and grave concern, for wrapped up in the present disaster are all the hopes upon which has been built this country's institutions. We have a vital part in seeing them preserved.

Two words: "Follow Reason" form the motto of Massachusetts Freemasonry; to save our reason the strength of all its fellowship is needed, with the issue clearly defined.

RECORD Consideration of the past gives portent for the future. During the past three years Hitler has by threat or force of arms, nearly attained mastery over the following countries:

	Area (Sq. Mi.)	Population (Sq. Mi.)
Austria	32,000	6,500,000
Sudetenland	10,500	3,500,000
Czecho-Slovakia	34,000	9,500,000
Memel	830	150,000

Poland and Danzig	22,000,000	73,500
Denmark	3,750,000	16,575
Norway	2,700,000	75,333
Luxembourg	300,000	999
Netherlands	8,700,000	12,704
Belgium	8,400,000	11,775
France (occupied)	27,800,000	117,000
Rumania	19,003,363	113,886
Hungary	8,688,349	35,911
Bulgaria	6,170,300	39,814
Yugoslavia	16,200,038	95,558
Greece	7,196,900	50,257
 Total Gains	150,558,950	720,642

In all of the above formerly free countries organized Freemasonry existed. In none today is it safe for lodges to meet openly.

Herein is the threat implied in Hitlerism. Wherever the foul hand of Hitler reaches freedom falls and the great brotherhood represented by our ancient Craft is blighted. But not beyond recovery. That spirit which has always animated its members cannot be crushed permanently by force. Beneath the iron hand of military force fires are smoldering and when opportunity comes, as it will, those fires will be fanned to flame and in that flame all the soul-destroying elements of a false philosophy will be destroyed, for assuredly "truth crushed to earth shall rise again."

The fraternal sympathy of all American Masons will go out to the distressed brethren in these afflicted countries and in due time it is hoped a more substantial evidence of that sympathy be given to enable them to reestablish their house of harmony and good will.

IDEALISM The daily lives of men involve their major energies with common problems of life, such as finding the necessary wherewithal to assure shelter and food and comfort for themselves and those dependent upon them. This is the base of economics.

These common pursuits tend to shut off or obscure the vision to much that is beautiful and fine; a fog of economic necessity obscures or frustrates latent talents, which remain undiscovered—smothered in a miasma of materialism.

Relaxation from the daily treadmill is sought in various ways: drink, the hazards and attraction of gaming at table or track, with the variant of a restricted indulgence of appetite in depressive days and orgies of extravagance at flush times. All of this is part and parcel of the daily and soul-destroying regime which men have set up for themselves by the worship of worldly wealth.

Beyond and outside, and seasoning the lump, are to be found men and women who live with ideals in a different world. The fetters of routine do not enslave. They see beyond the common horizon to distant, fertile fields. Fresh and new activities urge them into greener, fairer pastures and pursuits, and through their idealism much of the materialist's means of happiness have been made possible. The names of Faraday and Watt, Stephenson, Edison, Marconi and a host of others will recall the idealism of some of the world's best known dreamers—men who made their dreams come true.

Then there are the spiritual realists of whom Jesus is Exemplar.

It is axiomatic that "*where there is no vision the people perish.*" Human thought needs the injection of spiritual idealism to lift it from the rut. *The difference between a rut and a grave is one of length and depth.*

In Freemasonry, as elsewhere, routine practise of ritual and common duties constitutes but one and that a lesser phase of Craftsmanship. Beyond these lies great fields of opportunity.

Ordinary men have at times been lifted out of the commonplace to great heights. The inspiration of Freemasonry has sometimes been the cause of this. To capture success one must be alert to opportunities when they appear. Because a thing is not in the book does not make it the less worthy. True, there is precedent for most things. The civil law is founded upon precedent. The inspiration of genius is but another name for idealism. If its possessor lacked vision he would have got nowhere. Imperishable marks upon the record of human history show striking instances of men born into lowly circumstances and surrounded by seemingly overwhelming discouragements, yet rising above environment to great heights. The world owes much to these men. Their examples can be studied with profit.

Mediocrity or a dead level of existence is the result of lack of idealism. Satisfaction with things as they are may appeal to many but is, generally speaking, but mental laziness in full fruit.

WARNING There is no doubt to the discerning mind that Freemasonry in common with all free democratic institutions is threatened. The enemy is that power which has already destroyed it in Europe—an enemy who will, when he is ready, not less surely and just as relentlessly and remorselessly crush us here.

Some will say "but he can't come here," complacently ignoring the possibility or even probability that he *will* do so. The proof of his penetration of our shores already is apparent to all who read intelligently the daily newspapers, and the opinions of men competent to know.

Patriotism is a fine thing—it has been described, however, as "the last resort of a scoundrel" and the pacifist in this country is doing it grave disservice by his stand against participation in the defense of human liberties, the frontiers of which today are in England and the Atlantic Ocean.

Abundant evidence exists to prove that in the event of a victory for the forces of Nazism Freemasonry will be one of its first objects for destructive attack. There will be no temporizing. Yet unless the Craft here can present a united front, organize its powers now into a coherent whole with a definite and specific plan for defense of its principles and freedom to practise them, it will succumb to cynical brute force inevitably.

Too often in the past has complacency encompassed the destruction of human institutions. We, not less than others, are vulnerable to the same charge. If Freemasonry means anything, it means the furtherance of fraternal relations with men of similar mold everywhere. This is possible only in a social order where human rights are recognized and men may act as free agents. In the totalitarian concept there is no place

for such; *all* must be subordinated to the State—and what a state!

Devoid of scruple, deifying ruthless force, utterly and heartlessly indifferent to ordinary human feelings, a machine has been manufactured which can and will if not prevented remorselessly crush the souls of men and set civilization back a thousand years. Make no mistake: Freemasonry will not survive the victory of totalitarianism.

What to do about it? First: recognize the dire peril in which we stand. Then, and the quicker the better, a program of action, based upon the premise that the priceless principles upon which our beloved fraternity is based shall not be imperilled by lethargy, ineptitude, indifference, inaction, unpreparedness.

If Freemasonry is worth defending, NOW is the time to be organizing its forces in defense. Not perhaps with bomb or battleship but assuredly with all the concentrated spiritual and moral might it can muster.

Future generations will read of that history which is now contemporary and gauge the measure of our merit by the steps we take and the deeds we do. No excuse will avail against the plain logic that a deplorable condition may develop into a desperate one in which, lacking unity and a driving desire to preserve our ancient society, all men of their own free will have recognized the danger and be prepared valiantly to meet it.

WORDS The logic of facts is invincible. Too many arguments today are based on emotion. Hence it is illogical on the one hand to say that hasty or emotional acts jeopardize the program of aid to Britain, which is stated as a fixed principle, and in the next breath declare that a large majority of people oppose sending "our boys" . . . where they may have to shoot or be shot at": *vide* Herbert Hoover 5/11/41:

"But beyond this we are a divided people. Do I need to prove this disunity? There is an obvious large majority of people who oppose the sending of our boys either in our navy or on convoys or airplanes or expeditionary forces where they may have to shoot or be shot at. These oppositions are strongest in our youth and it is youth who must die. There is no unwillingness in them to die to defend our hemisphere."

"Right now we need calm thinking. We need reason. We need tolerance. We need to approach these problems with deliberation. Until this picture is more clear it is folly to gamble with the fate of a nation. Strong men do not need to rush. We must not be swept off our feet by the profound depth of our emotions. By no hasty or emotional act must we jeopardize the aid to Britain. And the future of America."

"Finally we must not forget the price we shall have to pay if we join in this war."

Ex-President Hoover is a peace-loving man with good intentions. His background and natural instincts prove it. In his latest speech, however, he falls into the common error of wishful thinking and his plea loses force from its own illogicality.

If he concedes that no compromise can be made with force as personified in Hitlerism, as he does, he must *per se* allow that no measures can be neglected to defeat it REGARDLESS OF THEIR COST IN MEN OR MEANS—that is

if America is worth fighting for. The very word "boys" which he uses gives us the appeal to the emotional. It is not "boys" who are to fight, but men. Not old men, true, but matured youth whose educational background should be such as to give them a pretty clear idea of present day trends—economical and sociological.

In other periods of American history it has been necessary to make sacrifices for ideals—not counting the cost. The "ragged continentals" never could have succeeded otherwise, nor would there have been any United States of America had they fought otherwise.

Today an issue as great or greater than any hitherto confronting this or any other country exists. Force must be met by force. The only thing that can defeat the cruel wrong which Nazism is forcing upon the world is a superior force. To insure that force the unexampled resources of America must be DELIVERED to Britain and if in the delivery risks are taken—these are small compared to the loss of our freedom.

There are different brands of appeasement and any display of weakness or irresolution now may mean the enslavement of men's souls later.

With the best will in the world to go along with Herbert Hoover we can find no comfort or logic in his latest purely negative argument.

WHICH? One choice remains for Americans today—to be slave or free. On one hand is life under the form of government now functioning from Washington in the federal behalf with local state governments attending to more local matters but all under a *free* system of elective representation, and the people at all times deciding their own fates; as the other alternative, existence in a super state with "party leaders" deciding what every man, woman and child shall do, controlling their every act by an instrumentality backed by supreme physical force. In short, a choice of democracy or totalitarianism.

Make no mistake about it: If England falls, this country will be the next object of attack by power-drunk Germany. Here in our country is the choicest selection of loot in the whole wide world: boundless natural resources, superb industrial units, exquisite art collections, a hoard of gold in amount greater than ever before held by any nation, and much else.

That distance lends enchantment is doubtless true to the German mind when he covetously contemplates the wealth, potential and actual, of the United States of America. From this side it does not enchant when the devastated cities of defeated countries of Europe with its millions of impoverished peoples, orphaned children and helpless widows are contemplated. Misery unspeakable is the fruit of war as Germany wages it. A more cynical, ruthless, brutal zest for destruction of spiritual and physical values the world has never seen in all its long history.

One weakness of the democratic formula which has evolved out of the struggles in behalf of human progress toward light lies in the slowness of its processes. Rather than commit a wrong against any one of its free citizens, or see its processes imperilled, an almost endless period of discussion and debate ensues before decisions are definitely arrived at and differing elements coalesce. That process of free discussion on a vital issue has

now been going on for nearly two years and out of it is gradually emerging a picture of the mind of a people, determined to maintain its orderly principles of free government "of the people, by the people, and for the people". The decision may not be too late, though the delays have seemed interminable and the minds of many have been racked unbearably in the interim. We are dangling close to grave danger today.

With a decision which is unanimous or virtually so we must make up our collective mind whether American ideals will sink or survive. No sacrifice is too great to maintain them. Were it otherwise life would be too terrible to contemplate.

It is incomprehensible how such a situation should

A Monthly Symposium

Is a Universal Constitutional Unity Desirable?

ALFRED H. MOORHOUSE
BOSTON

The Editors;
JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

IS A UNIVERSAL CONSTITUTIONAL UNITY DESIRABLE?

By ALFRED H. MOORHOUSE
Editor Masonic Craftsman, Boston

WHEN at the end of the present world conflict consideration may calmly be given to the wreck and ruin wrought by it and the means for preventing any future repetition, it may be possible and in fact will be highly desirable to consider a universal constitutional unity for Freemasonry.



Frequently and fervently it has been proclaimed that our ancient Craft is universal—having regard only for fundamental principles; being not concerned with a man's color, caste, country, creed or politics. The affirmation, or as it would sometimes appear, the boast, must not be taken literally, however, for while in its essentials Freemasonry is universal in scope, in practise there are shades of difference to it, which preclude it from the unqualified classification.

These differences, apparently inconsequential, yet serve to set up a barrier to the claim of complete universal unity. The essence of true Freemasonry is a subtle and elusive thing which no definition can capture and no eloquence describe. It is not concerned with any mode of presenting a doctrinal side. In its simplest and most intelligible form it may be deficient in radiance as any other. No doubt the simplest form ought to retain it more readily than the complex. A simple Freemasonry which has lost its radiance is no more effectual than a complex ritualistic formula under similar conditions. The simple like the complex may overlook the presence

ever have come to pass. We have our share of responsibility for it, however, but discussion of that would be endless and get us nowhere. What matters vitally now and dominates every other human issue is an inflexible determination that "by these sacrifices . . . freedom shall not perish from the earth."

Freemasons, always heretofore in the forefront of progress and an integral part of decent human society have a part to play in the present tragedy. They will, to be worthy of their great heritage, be loyal to the principles which bind them together and gird themselves anew for a great struggle to determinedly carry forward the torch of Masonic light by acts which future generations will proclaim with pride.

Universal constitutional unity is assuredly needed to bring to full fruition the functioning of Freemasonry. A brotherhood of man under the Fatherhood of God is not and cannot be a complex of mixed emotional impulses. To be effective it must be a unified and universal effort of all men devotedly determined to be brothers to their fellows in deed as well as in name. It is the ultimate Craft goal and worthy of every man's efforts.

NEITHER PRACTICAL NOR DESIRABLE

By WM. C. RAPP
Editor Masonic Chronicler, Chicago

IS a constitutional unity desirable? The topic offered for discussion savors of the more simple question of the benefits which would accrue to the institution of Freemasonry through the establishment of a General

Grand Lodge or some sort of a superpolitic organization. The creation of constitutional unity definitely requires a vehicle which is embodied in the constitution, as well as the power to enforce conformity and obedience to its decrees. It would mean the abandonment of the sovereignty and independence of Grand Lodges, with the ultimate result of the establishment of a totalitarian form of government for the fraternity. True, constitutional unity might be effected by the universal consent of all interested, but that is as impossible as a plan to make all men think alike.

Unity is a splendid ideal, and the institution of Freemasonry has striven throughout the centuries for unity of purpose and spirit, and will ever continue in its labors with this objective in view. Nevertheless, it has traditionally, and wisely we believe, refrained from attempting to establishing a system of government and principles in which all must acquiesce, leaving to its members inherent right of self-determination in all matters that are not incompatible with the fundamental landmarks of the order.

That statutes and governing bodies are necessary for the orderly transaction of the affairs of any institution of large membership is beyond dispute. This need for stability and regularity resulted in the formation of the first Grand Lodge, more than two centuries ago, which eventually brought order out of chaos. This Grand Lodge, however, exercises authority only over its own jurisdiction, and is powerless to enforce its will over the Grand Lodge of any other geographical division.

Now let us see what constitutional unity might bring. First we have the individual Master Mason, who is the most important unit in the entire system. He is a member of a particular lodge, which originally was a law unto itself, but now is called a constituent or subordinate lodge, the latter term being most descriptive of the body. Then we have the Grand Lodge, which has supreme authority over all particular lodges within its political subdivision. That is the situation today. In the pursuit of constitutional unity there would necessarily be a General Grand Lodge, which would have

jurisdiction over all the Grand Lodges within a nation, in our case over all the Grand Lodges within the United States of America. Over all National General Grand Lodges there would be a Supreme Grand Lodge of the World, which would be the court of last resort in all respects, unless it was carried to the final conclusion that the presiding official of that august body be endowed with a puissance that could not be questioned or disobeyed.

Would a hierarchy of that nature be desirable for the institution of Freemasonry? While the government of these superimposed bodies could be vested in delegates from those of lesser rank, thereby preserving the representation of the individual at the bottom of the structure, it is notorious that the farther removed a governing body is from the original source, the less importance is attached to the desires and views of those who constitute the foundation of the system.

There is doubtless something to be gained by constitutional unity—uniformity in ritual, regulations and practices—but they would be gained at the cost of regimentation and subservience of the individual. The fraternity might also achieve greater influence in the world at large, which if exercised doubtless would result in disaster. "Universal constitutional unity," we believe, is neither practical nor desirable.

NEEDS CAREFUL DEFINITION

By Jos. E. MORCOMBE
Editor Masonic World, San Francisco, California

IS a Universal Constitutional Unity of the Fraternity Desirable?" In the far-away school days of the present writer a certain course of mental and moral philosophy stands out in memory, with stiff-backed

Dugald Stewart as the author of a particularly stiff-backed text-book. Every lesson, as we now recall, exhausted itself in definitions, planned that the students might reach a common ground of thought and proceed in unison. Some such process would perhaps be of advantage in consideration of our present topic. Had our proposition hinged upon the attainment of a moral and spiritual unity of

the Craft, our task would have been easier. A constitutional unity has to do with words rather than ideas. Controversy can not rage over the great truths which are accepted, even though with differing interpretations, by the entire fraternity. The phrases of a Constitution are ever matter of debate and are subject to change.

A written document, however carefully worded, and that fits well to the national genius and aspiration of one people or group, is not likely to reflect with equal perfection the thought habits and convictions of another. Yet being reasonable men in the main, these same dissidents would easily agree upon some simple statement of broad principles, capable of being interpreted to fit the peculiar temperaments of all.

Of late we have frequently heard of serious advocacy for a close alliance or a bringing together more completely the English-speaking peoples of the world. The proponents of such great thought have in no case proposed



to do away with the Constitution of the United States nor the unwritten but perfected constitutional arrangement of Great and Greater Britain. There is recognized in such case that the great ideals and principles upon which all free men agree are of the common heritage of the race, though differently expressed to suit the shadings of national character. The real unity, if ever brought about, would be found possible without destroying the force and integrity of the real bases of thought, held strongly by the parties concerned.

In the opinion of this writer, it would not only be possible, but of immense advantage, if a broad ground of agreement upon the basic ideas and aims of the Craft could now be worked out, in which all sections could unite for common support and defense. There would result a "unity in diversity" so far as minor interpretation were concerned. There would be an added strength in the synthesis reached, as the full play of national ideas would be allowed within broadest and readily accepted boundaries. Mutual accommodation of spirit, and the desire to recognize our equal right as interpretation would bridge almost any difficulty and preserve a

perfect harmony of effort. A Constitution of any sort, urged upon any without convinced acceptance would be likely to provoke instant controversy, and thus destroy the value of any generous effort to promote unity.

We believe the time is ripe for such reaching out in fraternal regard wherever Masonry exists, to secure the closest possible relations. If our Craft brand is superior to that favored by the southern republics of this continent, let that be proven to these others by the potency of good example. This is a work that should be taken in hand without delay. We would find that these other and weaker bodies gladly responding to such efforts on our part, as their governments are now appreciating the recent diplomatic advances of the United States looking to a close continental relationship. No common Constitution is needed in either case; its mere mention might stir resentment. In so far as Masonic relations are concerned, let the Genius of the institution stand forth, the great Exemplar of Fraternal Being with each section declaring itself as "daughter in my mother's house, but mistress in my own?"

Freemasonry Under Fire in South Africa

[The following translation of the Report of the Commission on Freemasonry to the Synod of the Dutch Reformed Church from Afrikaans into English is the work of Bro. H. du P. Steytler, at the instance of the four heads of the constitutions at the Cape (Rt. Wor. Bro. Thos. N. Cranstoun-Day, Cecil J. Sibbett, R. S. Cheetham and C. Christian Silberbauer].—ED. CRAFTSMAN.

Hon. Sir,—In accordance with instructions regarding point No. 51 on the Agenda—"The Synod discusses the question whether Freemasons may take church office"—your Commission has gone thoroughly into the origin, character, teachings, works, and aims of Freemasonry. In its investigation your Commission, in the main, used literature written by Freemasons for Freemasons. The list of the books consulted is given. In order to give the Synod a clear impression, your Commission, as far as possible, allowed Freemasons to speak for themselves by quoting relevant passages from these books. As a result the report is longer than usual, but the seriousness of the matter for church and nation compelled your Commission to make it so.

Your Commission begs to report as follows:—

1. THE ORIGIN OF FREEMASONRY

Freemasons themselves are uncertain about the origin of Freemasonry. There are many conjectures. It is, however, certain that various movements and groups each contributed something to the formation of this world-wide organization. In the middle ages, a time of great fermentation in matters spiritual, there were various religious schools of thought as the Cathars (Kathare), Jewish movements which found strength in the Talmud, the rich and powerful Knight Templars who had a thorough-going organization and secret signs, the Alchemists who were concerned with secret crafts, the

Rosicrucians (Rosekruisers) a secret society with oaths binding to secrecy, Deists such as Socinus and others who deny the divinity of Jesus Christ, the movement of Weishaupt the adversary of Christendom, the Cabalists and the Masonic unions which, as trade unions, had coats of arms. By a slow process all these movements fused or contributed something towards the formation of the one movement known as Freemasonry.

The year 1717 is a red letter year in the history of Freemasonry. Indeed, in that year Rev. J. Anderson united four small lodges and drew up a "Book of Constitutions" for their use. Most of the Masonic lodges derive their existence from this united lodge. The new movement found many adherents among the unbelievers and deists, and men like Joland, Herbert, Weishaupt and others. Those who were opposed to the Church of Christ joined the lodge. Especially much of the heathen religious ritual and legends were introduced into Masonry, among others that of Isis Tammus and Bacchus. In 1728 the first lodge outside England was formed in Madrid. Since then the organization expanded rapidly in France, Scotland, Ireland, Germany and Sweden. The Grand Lodge of the United Hollanders was formed in 1756. Freemasonry was introduced into South Africa from the Netherlands. In 1795 British Freemasonry put in an appearance in South Africa and was received "with open arms" by Netherlandic lodges. Since then there has been cordial co-operation between lodges of all constitutions in this country.

It is a matter of history that since its inception the Jew has played an important role in the movement. In the early stages of the movement Pascales, a Jew of Paris, instituted new degrees with the purpose of getting power over the other degrees thereby. It is a strict rule

that the higher degrees have an absolute say over the lower degrees.

Morin, another Jew, added the three highest degrees. In this way the Jewish influence in the movement gained in strength. Among the founders of the movement in America there are also such Jews as Moses Cohen, Moses Michael Hays, A. Alexander, Jacob Old, Moses Hallbrook, Fred Dalcho and others. Another Jew, Herman Long, was the first Sovereign Grand Commander of the Freemasons. In 1815 the rite of Mitsraim was introduced by the Jews in Paris. In 1848 the first Jewish Masonic Republic was founded in Paris with Cremieux as President.

In 1843 the Degree Bnai Berith-sons of the Covenant (Verbond) was introduced in New York. This degree, which is the highest attainable by a Freemason, can only be acquired by Jews. By this means the Jews assured that they would have the supreme power in the movement, because nobody except a Jew can be admitted to this highest degree with all its power and authority.

Slomowitz, a Jew from Johannesburg and writer of a few booklets on Freemasonry, boasts that many Jews are in high positions in Masonic lodges in South Africa, and that both in South Africa and in England many lodges are to be found in which the majority of the members are Jews—Jews who have great influence on people of other nationalities regarding matters of State.

2. THE CHARACTER OF FREEMASONRY

(a) What is Freemasonry? According to their own ritual, Freemasonry is a "beautiful moral system veiled by allegory and which is explained by signs and symbols." "It is a science which is searching for the divine truth," another writer says. A third writer describes it as "the science with its absolute truths which are drawn from the pure natural philosophy," or again, it is a world institution belonging to all countries, belonging to all denominations." Another writer says: "God formed man into a powerful brotherhood; He Himself is the chairman and the world is the lodge." But according to their own evidence Freemasonry is more than "a system of morality" (systeem van moraal) it is a religion. They strive to know God and to serve Him, but in their own strength and wisdom. They also make use of hymns; prayers and moral (ethical) religious speeches are made containing exhortations, etc. In his "Practical Masonic Lectures," p. 10, Lawrence deals with "Prayer as a Masonic obligation." This intends to bring man into contact with the Great Architect of the Universe. It intends to form man and lead him until he, somewhere, reaches a happy place—where they themselves do not know. To a certain extent they make use of the Bible, and call their places of meeting, temples. In his book "The Builders," p. 250, Newton says: "Freemasonry is not a religion; it is religion"—that is to say, it is the only true religion. It is worship in which all good men may take part. Freemasonry strives to free the soul of man from the narrowing (verengende) views of "religion" such as Christendom. The Freemason avows this view of Newton on every occasion he attends lodge. There in the lodge he is supposed to find rest for his soul, spiritual strength, edification and salvation. God's Word, on the other hand, teaches us that it can only be obtained in Jesus Christ, the Way, the Truth, and the Life.

Not only is Freemasonry a religion, but it raises itself above the Christian Church which has to yield to it. Wilmshurst "Masonic Initiation," p. 7, says: "What the church is and does is suitable only for the uneducated, the uninitiated, children in the faith; but that Freemasonry must replace the church in the case of those who are more advanced in the spiritual-religious sphere." He quotes and approves of the words of a Masonic-Buddhist priest: "It is a good thing for the western people to be born in a church; but most disadvantageous to die in one, because in the religion there should be growth." Thus he is of opinion that the church is not the foundation which has to build and guide the life of the believer to life everlasting. Freemasonry is, therefore, a brotherhood which wants to accept, take over, and do the work of the church; which professes that it can do such work better than the church; which propagates its own religion, in which the teachings of the Bible are substituted by human or natural philosophy, *heliogio naturae*. In this connection we read in "Chaine de Union," 1882, p. 233: "To those who say that the Freemason should not concern himself with politics, religion or social relations I frankly reply: Freemasonry has always been political, religious and social, and still is. And it shall always be so on penalty of becoming meaningless." In his "Inner Sanctuary I," p. 21, Pike says: "There is only one true religion, one doctrine, one rightful faith, and that is Freemasonry."

Against this your Commission concludes that when Freemasons deny that Freemasonry takes action against the church and Christendom, they speak in ignorance and he who is truly a member of the Church of Christ may not become a member of an organization which stands against Christ and His Church.

(a) Freemasonry is a Secret Society. Temples in his "Vrijmesselaren," p. 50, says: "Everybody knows that Freemasonry has a secret. For that reason every Freemason has to take an oath of secrecy, and no traitor goes unpunished." In their "Book of Constitutions" we read: "Especially to your friends, family and neighbors nothing must be told of the lodge, signs, etc." "The Freemason Companion," p. 23 teaches: "Questions put to you with the purpose of discovering the secrets and mysteries entrusted to you, must be treated carefully, or the conversation must be skilfully diverted into another channel." The "Freemasons' Weekly," 11th June, 1882, p. 22, remarks: "Do not allow yourself to be misled that the Order has no secrets. It most certainly has a secret, namely, the secret of the truth which everybody can share as soon as he is ripe enough to receive the secret through knowledge of the Masonic science with its absolute truths drawn from the pure natural philosophy." Jesus Christ, who to us is the truth, thus has nothing to do with their secret. And again the "Cours Practique" maintains: "The secret is not to be found in the ethical part of the doctrine, but in the conduct of life held up to them in the various degrees. The secret is not to be found in their charitable work. That is only an expedient." An Indian Freemason teaches: "The secrecy is partly necessary in so far as it concerns our symbols, also as far as it concerns our signs of recognition, but it is especially necessary as far as it concerns our discussions in our meetings." An Indian Freemason asks: "When we gird ourselves

for the battle, when we consider ways and means of attaining our ideal, is it necessary to divulge our plans beforehand to our opponents so that they may frustrate or hamper those plans?" Thus, there are matters of great importance which they wish to keep secret.

A Viennese journal says: "It would be foolish to wage an open battle. Quietly the Freemason tries to continue his work of undermining." Also in regard to their ultimate object and the measures they use for that purpose there is secrecy. And they achieve more than is ever suspected. Even the "Freemasons' Chronicle," 1897, 11, p. 303, says: "By virtue of this principle Freemasonry spreads its influence in human society, it works tranquilly and in secret, but filters through to all ranks of society with its many relations. They who have received favours from her (Freemasonry) are astonished at her many performances." Quite rightly the famous Professor Bolland says: "The character of Freemasonry shuns the light (is light-shunning), it can and only wants to flourish in secrecy and darkness." The lodge keeps its secrets even from its own members. Things are revealed to them only according to the degrees they reach. Pike, their leader (groot man), says: "The first three degrees are deaf-mute regarding the great truths." The "Freimauer Zeitung," 1874, 09, p. 150, declares: "The centre of gravity of our labours lies in the higher degrees. It is in the higher degrees that we make and influence the progress, the politics, and the history of the world."

(c) The Unity of the Lodges. Often Freemasons excuse themselves and their lodges by declaring that there is a difference between lodge and lodge. Especially members of the Grand Lodge sometimes repudiate the Grand Orient lodges of the Continent. As against this, however, there is the fact of the unity of all Masonic lodges. "The Year Book for Freemasons," 1845, p. 145, says: "Unity is the purpose and the most important feature of our Order. However numerous the places of labour might be, all emanate from one principle, all strive after one and the same purpose." And the "Freemasons' Weekly" says: "All the lodges in the world form but one single lodge of which the Great East of each Empire is the focal point. The length of the lodge stretches from the east to the west and its breadth is from the south to the north, its depth from the surface of the earth to the firmament, and it is known under the name of St. John's Lodge." The "Freemasons' Chronicle," 1900, 11, p. 132, says: "The absolute unity of the Order is a comforting thought; everywhere it is one." Elsewhere it is even maintained: "There is no one universal church or one universal political party in existence, but there does exist one universal brotherhood, and that is Freemasonry." And further: "If Freemasonry loses this characteristic of unity, then it will no longer be Freemasonry. It is a unity not bounded by any boundaries of nation or State, but it is in truth international."

We thus conclude: Freemasonry is a religion next to and opposite to the Holy Bible. It shuns the light and seeks to rule the world in secrecy and through one organization or brotherhood.

(3) Masonic Idea of God. As religion, Freemasonry has its own idea of God. All important workings of the

lodge are done in the name of God. But who is their God? What is their idea about God? "Le Monde Macon," 1876, Jun., p. 79, declares: "Even if there are 2,800 different kinds of ideas of God, Freemasonry has room for them all." Elsewhere it is maintained "With wisdom our predecessors adopted two formulas: God, a general appellation which would be acceptable to all, even to those who do not believe in God, and after that the immortality of the soul, or the infinitude of the existence, be it personal or collectively as dust." Cassard, "Handbook," p. 720, goes even further and teaches: "Freemasonry is the word which became flesh in mankind." N.B.—It thus takes the place of our Saviour. It is a divine emanation, it is the god-man in action who completes the great work of the social re-birth, and which transfers to the current of time and to space, to the mind of future generations, that shining light which must lead the ignorant humanity to the brilliancy of science, and must take them away from the suffering and sorrow of life and carry them to happiness and eternal well-being." As against this misconception the Bible teaches: "And salvation is in nobody else but Jesus, because there is no name under the heavens given to man by which we must be saved." Where such matters are attributed to Freemasonry they might quite easily go so far as to deify the Freemason. In this connection we read in "Revue Mac," July, 1850: "The Freemason possesses the most exalted science of the spirit, in which all scientific study converge and fit. The brothers who by investigation and study attain the Freemason's innocence (or sinlessness), are worthy to be named gods of the earth." There is thus also a strong inclination in Freemasonry toward pantheism and theosophism.

In this connection it can also be pointed out that God is not addressed by the name by which He revealed Himself. In the first degree God is addressed as the "Divine Architect of the Universe." This, however, is not the true name of God, so they declare: and they also teach that Freemasonry is searching for the true name of God. Only in the "Royal Arch" Degree the name is made known as Joabulon, a name made up out of the name Jehovah, Baal, and On or Osiris. It is also plain that man, according to Freemasonry, does not come into contact with the glorious name of God through Jesus Christ, but as a result of passing through the degrees.

(4) What is Their Relation to Christ? To them the name Christ is only a name which gives expression to a thought which is innate in all religions. For that reason Christ is put on the same plane with Plato, Buddha, Vishnu, Baldur, Osiris, Adonis and Hiram Abiff. For that reason all religions can dwell together, religiously in one lodge. Wilmshurst, in his "The Meaning of Freemasonry," says, in this connection: "In order to encourage the initiates in their work the Initiation College always held up to them a prototype in the person of one or other big figure who trod the same road and who emerged triumphant. It makes no difference whether the prototype was an historical figure or only a legendary or mythical figure, because the idea is not to teach an historical fact, but to introduce a spiritual principle. In Egypt the prototype was Osiris . . . In Greece, Bacchus . . . in Scandinavia, Baldur . . . In the Graeco-Roman Europe it was Mithra." Haywood,

too, editor of the "American Masonic Journal," places "Buddha, a Christ, and a Luther" on one plane in his "The Great Teachings of Masonry." Hence the Freemason rejects the gospel of salvation in, and by Christ's grace. In his *Prac. Cours*, Latouzey says: "True Freemasonry consists of pure gnosticism." And W Ohr (Fr. Spirit of Freemasonry, p. 45) declares: "Freemasonry sounds its work and aims on intellect and science. This already places him (the Freemason) in a hostile attitude towards most religions which rest on revelation and blind faith (as the Christian religion). We want to eradicate such obscurantism, dogmatism and theocracy. It simply depends on the religions themselves to strip themselves of all these things if they want to remain in harmony with us." When Arnold asserts in his History of Freemasonry that the teachings of Christendom and Freemasonry are one, then he is not only repudiated by Freemasons, but the whole ritual and teaching of Freemasonry gives it the lie. Indeed, a Masonic writer goes so far as to say: "No blood of any person whatsoever can atone for or improve man." The brothers, as has been stated, attain Masonic perfection (onsteuld) only by investigation and study. "It is on account of this," Ward says, "that we find people among Mohammedans, Buddhas, Jews, Hindus and Christians who, although they use different symbols, notwithstanding describe the same spiritual experiences thereby."

Thus Freemasons stand condemned before Him who said: "I am the Way and the Truth and the Life; no man cometh unto the Father but by Me." (Joh. 14:6).

5. THEIR RITUAL.

The ritual of the Freemason is consequently borrowed, to a large extent, from the heathen mysteries or from the Jewish Talmudian views.

There are various degrees in Freemasonry which members have to take. In the various countries there are plus-minus 200 degrees known. The Blue Lodge, which is the foundation of all Freemasons under "York or Scottish Rites," acknowledges 33 degrees. It is interesting to mention only a few of the names of these degrees: Super Excellent Master (10), Sublime Master Elected (11), Chief of the Tabernacle (23), Grand Elect Knight of Kadosh (30), Sublime Prince of the Royal Secret (32).

The lower degrees are completely under the authority of the higher degrees, and nothing is ever revealed to members of the lower degrees of the working of these higher degrees. A ceremony with symbolical significance leads to a transition to a higher degree. This ritual reveals a great deal in connection with Freemasonry. We cite a few:

The "Entered Apprentice," for instance, must, half undressed, make a so-called application for admission. He is blind-folded, a rope is put around his neck and a sharp spear is directed at his naked left breast to make him realize the risk he runs in his search for the true "light." The candidate then asks "to be admitted to the secrets and privileges of Freemasonry by the help of God." Eventually he is led in darkness to a kneeling-stool where the "deacons" join their "wands" over him. This ceremony is supposed to indicate the rebirth of the candidate. In this connection Wilmshurst says "The First Degree is similar to the christening, the Second is similar to the confirmation." And Powell says: "The

first three degrees represent the whole process of the human rebirth." Here, however, there is no mention of grace, because in the Second Degree the ceremonial representation is that of "builders" who go into the middle chamber to receive their reward. They receive that reward "knowing that they have earned it."

In the Third Degree the candidate represents Hiram Abiff. He is "murdered," "dies," and is "buried." Then the "resurrection" follows. After two vain attempts to "bring the candidate back to life," the "Worshipful Master" rises and embraces the "corpse" according to the five points of brotherhood (breast to breast, knee to knee, etc.) and then the "dead" rises. Then he is a completely new person! After that the ceremony of the ascension follows. We will not go any further into this ritual. As against this we only point to the Cross of Golgotha, which was not make-believe, but a glorious reality, and we point to Him "who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness by whose stripes ye were healed." (I Pet. 2:24.)

6. IMPROPER (ONBETAAMLIKE) OATHS.

On admission to the First Degree the candidate must take an oath (we curtail to save space): "I pledge myself under pain of the punishment that my throat may be cut from ear to ear and that my tongue may be torn out and buried in the sand," etc. And after the oath has been taken the candidate is warned: "You have escaped two big dangers, namely, the danger of being stabbed to death or throttled, because when you entered here this poniard was against your naked breast and you would have been the cause of your own death, because the brother who had the poniard in his hand would, undoubtedly, have done his duty. Also this rope was knotted round your neck, by which you would have been throttled. You escaped. But the danger which will always threaten you up to the moment of your death, if you break faith, will be the cutting of your throat and the tearing out of your tongue."

On admission to the higher degrees the oaths are of a more disgusting kind. With the Fellow Craft Degree the candidate swears to be faithful on pain of punishment "that they may tear open his breast, pluck out his heart, and throw it to the crows." In the Eighth Degree the punishment is to be burned alive.

These oaths are not only most absurd, but thoroughly heathenish and totally contrary to God's Word (Matt. 5, 34, 35, 36). No believer in Christ may take such improper oaths or allow his Christian freedom to be restricted in such a way.

7. THE MORALITY IN THE LODGE.

(a) Contempt for the Commandments of God. Inside the lodge the Commandments of God are not held up to the members, but their own "rules of life." A Freemason must, for instance, take an oath that he will never deceive or rob a brother Freemason. What about non-Masons? The Freemason must swear "I promise to faithfully keep the secrets of a brother Freemason and not to betray him or give him in charge except in the case of murder or high treason," and even these two cases are left to the discretion of brothers in some lodges. He must promise that he will not be guilty of immorality

with the wife or mother or daughter of a Freemason if he knows that they are related in such a way to a Freemason. Why only with the wife, mother or daughter of a Freemason? What about other women?

(b) As a result of this divergence from God's Commandments the Freemason adopts a dangerous attitude regarding moral life. Not only must the unethical oaths be condemned, but their well-known standpoint of covering up the evil done by brother Masons run counter to Christian moral teachings. An undermining influence emanates from Freemasonry. In this connection the Freemason, Mackay, writes in his "Jurisprudence" (p. 46) "That they are allowed to have a concubine."

This point of view is supported by the use in their ritual of the phallus-signs and the indecent Osiris-legends. For this reason the Vienna "Journal Freemason" writes: "The search after truth is a noble wish. For that reason we must step over false modesty. Is our temple not called Ision for that reason where we perceive the secrets of Isis?" "The Weekblad vir Vrymesselaars" (4th June, 1882, p. 190) writes: "Free love is condemned socially, but viewed from a purely moral standpoint, it nevertheless stands on a high plane. Prostitution also should be regarded in that light. Certain forms of it, especially those forms in which the higher feeling of love is more in the foreground, can be defended from a moral point of view." They also advocate the facilitation of divorce. "The Weekblad vir Vrymesselaars" (21st March, 1853) says, in this connection: "Nature must guide us in the use of our free will." In the same journal, C. Dykmans writes: "Marriage is only a bond of friendship. How can friendship be made compulsory by law? The Freemason is obliged to work in the direction of easy divorce." They themselves feel that this point of view is not in harmony with the teaching of God's Word. Thus Ward—one of their celebrated writers—acknowledges: "In spite of what we Freemasons might say, the moral teaching of Freemasonry, although good, is not so sublime or all-embracing as that of Christ."

As against this there is the plain teaching of God's Word that no adulterer, etc., can enter the kingdom of heaven.

8. RELATION OF FREEMASONRY TO NATION AND STATE.

Freemasonry aims at world citizenship, and in principle it is opposed to every endeavour to stimulate love of the nation and patriotic pride. We read this distinctly in the "Maconiek Weekblad" (2nd September, 1872): "The Freemason who strives after world citizenship can be regarded to be, in principle, diametrically opposed to nationality, or at least that which as a rule passes as nationality." "The General Handbook for Freemasonry," p. 203, says, in this connection: "Freemasonry is the only society in the world which has set itself the task of cultivating and promoting world citizenship. For that reason lodges may only advocate cosmopolitan and general human aims and take no part in patriotic and national endeavours."

"For this reason Freemasonry is in principle diametrically opposed to nationality" (Jansen, "Vrymesselaars Weekblad"). The effect of this principle we saw in recent years in the civil war in Spain, as was openly acknowledged by Foss in his book "The Spanish Arena." Read chapter 6 of

this book. This must be especially noted when we see how foreign (especially Jewish) elements control the lodges. The Jews form a very influential part of Freemasonry, both in our country and abroad. They know how to make use of a brother Mason to promote their own cause. Slomowitz strongly maintains that Freemasonry was given to the world by Jews so that Jews can attain their wishes and objects, temple building, etc., through Freemasonry. (Vide historical section.) Slomowitz boasts of the fact that the more Jews in a lodge the more pleasant it is.

Danger to the State. In the short concise rules of life there are attractive mottoes regarding the State, but the "Vrymesselaars Weekblad" (12th Dec., 1864), says: "If certain Masonic journals write that Freemasonry must live in peace with and in obedience to the laws of the land, it is written only to allay the suspicions of the authorities." "The F.M. Chronicle," 1875, 1, 81 says: "Freemasonry considers that it is its bold duty to rise up against a bad government." Note.—A bad government, according to them, is one which does not act according to the principles of Freemasonry. An Italian journal teaches: "It is essential that the men who are at the head of the State must be our brothers, or else they will be deposed." A. Bouwers wrote a book which deals with what Freemasonry has done to foment uprisings against existing governments. Freemasons commend this book. In the "Taschenbuch f.F.M." 4849, p. 272, we read: "Freemasonry makes its influence felt in the life of a State: it procures higher positions for brother Masons. This activity is gladdening and we must continue to work in this direction." For that reason Jeder, in his "History of Freemasonry" (p. 149) advises: "that efforts should be made to get kings, ministers and such people into the lodges, because then it would be easier for Freemasonry to attain its object."

For that reason, too, they take part in politics and education. On the continent it is a boast that the Bible has been ousted from the schools by Freemasons. The Grand Orient of Belgium declares: "It is not only our right, but our duty to meddle (interfere) in political and religious matters. All big political questions of principle, everything which has a bearing on the structure, existence and life of the State, belong to we Freemasons, it lies in our dominion." Freemasons also boast that "Liberal Party is only the profane name for Freemasonry." In this connection it is interesting to point out that Avenal, Secretary to the League of Nations, is an important Freemason, and the facts regarding the influence of Freemasonry in international matters are alarming.

9. THE ULTIMATE OBJECT OF FREEMASONRY.

Freemasonry aims at a double object, namely, (1) a world republic, and (2) a world religion. Restlessly they labour towards the attainment of this object. "Zeitschrift F.M." 1828, p. 320: "The time will come when the big men of the earth will bow the knee and leave world domination to we Freemasons, and to the nations the freedom which we have prepared for them." What is the extent of their progress? This is the serious question we ask when we think of the French, the Russian and the Spanish Revolution. "The Weekblad vir Vrymesselaars" (18th June, 1882, p. 207) writes: "We

must proceed on the road of enlightenment and prepare the way for the missionary work Freemasonry must discharge, namely, the realization of the republic which will encompass the whole of mankind." "Die Allgeist," 1874, p. 278, writes: "The conception of nationality is opposed to the idea of humanity. The ultimate object of all social and political developments is the free labour organizations and a republican pyramid which encompasses the whole of mankind. The "Weekblad vir Vrymesselaars" (5th August, 1872) announces: "The time is near when the Masonic society will dissolve itself in a general society of mankind."

A World Religion. Freemasonry aims at a universal world religion. In this connection "Bulletin G. Orient," July, 1848, p. 172, teaches: "Even as a law of nature exists in which all positive right has its origin, so there is a world religion which will include all separate religions of the earth. And that is the world religion which we Freemasons profess."

Cassard, "Manual," p. 2, says: "The only and true God is the Supreme Being who is worshipped in the holy hidden places of the old (heathen) temples consecrated to the construction of (?) which is also the only religion of modern Freemasonry. For this reason Freemasonry on the Continent of Europe is more and more inclined towards absolute heathendom and satanism." Muller Jochemus even maintains: "A true real heathendom is more attractive to us and is nearer to us than a narrow Christendom."

The ultimate object of Freemasonry is, thus, a world religion of which Christ is not the focal point and the head, from which He and His Church will be banned.

Your Commission wishes to precis the above:—

1. Its origin.
2. Its character.
3. Its secrecy.
4. Its false idea of God.
5. Its rejection of salvation by faith in the death of and atonement of Christ.
6. Its improper oaths.
7. Its heathenish ritual.
8. Its disregard of God's Commandments.
9. Its danger in certain respects to the State.
10. Its deadening of national feeling.
11. Its aim of world citizenship.
12. Its aim of a world republic.
13. Its aim of a world religion.
14. Jesus Christ as the only Redeemer totally excluded.
15. Its opposition to all Christian missionary work.

Your Commission would also like to point out that certain protestant societies, as the Reformed Presbyterian Church of Ireland, the Free Presbyterian Church of Scotland, and others, have forbidden their members, by synodal resolutions, from joining a Masonic lodge.

Recommendation.—On the strength of these findings your Commission, while realizing that more than one member of our Church have joined the lodge under the impression that it is only a secret charitable brotherhood without knowledge of the true character and object of Freemasonry, recommends:

1. That the Most Rev. Synod appeals to such members of our church, for the sake of Jesus Christ, to the extension of God's kingdom, and to the welfare of our nation.

2. That the Most Rev. Synod will resolve that in future no Freemason will be allowed to fill any church office.

Respectfully,
G. KIKILUS, Convener.
S. F. WEICH.
J. J. BLOMERUS.
P. H. COETZEE.
J. A. PIENAAR.

List of Books Consulted

Foss & Geranthy: The Spanish Arena
J. v. Lerm: Onstaan, Streven, Einddoel van die V.M., (Origin, Aims and Ultimate Object of the F.M.)
Slomowitz: Origin of Freemasonry
Slomowitz: Light of Freemasonry
G. Oliver: Signs and Symbols of Freemasonry
Van Rhyn: Die Freimauer
Mackay: Encyclopedia of Freemasonry
Mackay: Encyclopedia of Freemasonry
Wilmshurst: The Masonic Initiation
Wilmhurst: The Meaning of Masonry
Penney Hunt: The Menace of Freemasonry to the Christian Faith
Cowan: The X-Rays in Freemasonry
Newton: The Builders
Arnold: History and Philosophy of Freehasonry
Finley: History of Freemasonry
Van Perius: Masonry, the Antithesis of Christ
Vrijmesselaar: Wat zyn de Vrijmesselaars? What are the Free-masons?
Cranstoun-Day: British Lodge, 334. English Masonry at Cape of Good Hope
Also numerous pamphlets

NOTE.—"Consecrated to the construction of (?) Afrikaans not plain. A noun has apparently been omitted. It can either be "religion" or "rite."

H. Du P. STEYTLER.

REPLY

The official reply by the District and Provincial Grand Masters of the English, Irish and Scottish Constitutions and the Deputy Grand Master for South Africa, G.E.N., communicated to several newspapers.

To the Editor,

Sir,—Freemasons do not, as a rule, reply to attacks which are occasionally made upon them, but the widespread publicity which must follow the report of the findings of the Dutch Reformed Church Commission, and the action of the Synod thereon, leads us to ask you to publish this official refutation, following which we have no intention to pursue any controversy.

To anyone who has any knowledge of Freemasonry; of its great beneficent works; of its educational and charitable institutions; and of the men who are to be found actively interested and engaged in its work, the Commission's conclusions are ludicrous in the extreme, and it is quite evident that this so-called "investigation" has been made without seeking any information from any official Masonic sources, and thus the report is purely an *ex parte* statement, devoid of any claim to be regarded as an impartial examination of the subject, of which the authors of the report are evidently extremely ignorant.

We may remark that among the grand officers of our respective grand lodges are many of the very highest dignitaries of the church and state, including H.M. the King, the Lord Chief Justice of England, and a large number of bishops and other clergy of various Protestant

churches who are frequently officiating at Masonic services in their churches.

In Holland, Prince Frederic of the Netherlands was grand master for 65 years, and in later days Queen Wilhelmina has several times expressed her appreciation of the fraternity.

In South Africa, Freemasonry has pursued the even tenor of its way since 1772, when it was introduced here from Holland, and amongst its members have been four Presidents of the Transvaal and Free State Republics, viz., Petorius, Burgers, Reitz and Brand, and the late Lord de Villiers, who were all members of the Dutch Reformed Church. The revered Dean Barnett Clarke, of Cape Town, was an enthusiastic Freemason for 35 years until his death and he also held many Masonic services in the cathedral.

There is no secret with regard to any of the basic principles of our fraternity; our unalterable policy is to stand aside and aloof from every question affecting political parties or questions as to rival theories of government; and no member, in his capacity as a Freemason, is permitted to discuss or to advance his views on theological or political questions.

We have no secret governing authority, objective or design. So much for the allegations of subversive, and anti-Church anti-religious, or new religious, activities.

We must emphatically affirm that every one of the very grave allegations and charges made by the Commission against the Masonic fraternity are not only scandalous, but absolutely false and untrue; while the references to ritual observances, torn from their context, and the conclusions drawn therefrom are based upon

In the somewhat remote future men will look back in wonder at our inability to read the signs of the times, for then the major trends of the present will seem too obvious to be mistaken. Now, however, we are too close to events to appraise them in their proper perspectives. We may be on the brink of the destruction of all that heretofore has seemed precious, or we may be at the threshold of a comparative millennium. These trends and forces may be so colossal that one or the other outcome is inevitable regardless of what men do today. On the other hand, it may be that these opposing forces are so evenly deadlocked that either could prevail, and our action or inaction may be the decisive factor to determine the whole course of the future.—JOSEPH EARL PERRY, P.G.M., Massachusetts.

* * * * *

Man is adrift from his God. In this, the most baffling and dangerous era of all recorded history, half the world is worshiping at the shrine of some form of state absolutism, defying the forceful seizure of power by ruthless individuals. Others are muddling in the disbelief of superficial science. Others are so enmeshed in the material that they have ceased to grope for the spiritual. Still others are so obsessed with the idea that all is change that they can discern no eternal principles of right and wrong and no abiding foundations for a faith

incorrect premises and a lack of knowledge of their esoteric meanings and symbolism in the light of the Holy Scriptures.

Our grand lodges have invariably severed communication with, and refused recognition to, any other grand lodge which has caused the bible to be removed from its lodges, or had departed from our fundamental principles.

This is not the first time that the Synod has considered the same subject, but, on previous occasions, it has very wisely decided that it was not competent to form any opinion through lack of sufficient knowledge of Freemasonry. Having read the present report it is apparent that the members of the Commission have profited little from the reading of their very limited bibliography, and we can only express amazement that, after such a study (even if it was but perfunctory), such a tissue of unjustifiable, ridiculous, and utterly false allegations, and distorted conclusions should have been placed on record and submitted to the Synod as the considered opinion of its responsible commissioned advisors.

This protest is signed in our respective capacities as governing officials in the Order of Freemasons in South Africa under the Grand Lodges of England, Ireland, Scotland and the Netherlands.

THOS. N. CRANSTOUN-DAY,
CECIL J. SIBBETT,
R. S. CHEETHAM,
C. CHRISTIAN SILBERBAUER.

Cape Town,
19th November, 1940.

that looks beyond the transient values of the moment.—
JOSEPH EARL PERRY, P.G.M., Massachusetts.

* * * * *

As an organization we must seek every opportunity to co-operate with the rest of the Masonic world. Historically we have developed in separate Grand Lodge units. Some means might well be sought whereby, without sacrificing individual independence, we could federate for certain purposes. The forces that tend to disintegrate our civilization are not troubled by state boundaries. The forces that tend to safeguard our civilization might well seek means of cooperation.—JOSEPH EARL PERRY, P.G.M., Massachusetts.

* * * * *

We are particularly happy to welcome back into our family of jurisdictions with which we are in friendly relationship the Grand Lodge of the Philippine Islands. On December 13, 1933, our Grand Lodge, in concert with the Grand Lodges of England, Ireland, and Scotland, felt constrained to suspend fraternal relations with the Grand Lodge of the Philippine Islands, but the conditions which made that action seem unavoidable have been corrected, and on March 28, 1938, this Grand Lodge, again in concert with the Grand Lodges of England, Ireland, and Scotland, very happily resumed relations with our brethren in the Philippine Islands.—JOSEPH EARL PERRY, P.G.M., Massachusetts.



MAY ANNIVERSARIES

Samuel H. Parsons, an officer in the American Revolution, and one of the first Judges of the Supreme Court of Northwest Territory (Ohio), was born in Lyme, Conn., May 14, 1737, and was Master of American Union Lodge in 1779.

Commodore Edward Preble, who participated in the bombardment of Tripoli in 1804, was initiated in St. Andrew's Lodge, Boston, Mass., May 8, 1783.

Robert Treat Paine, signer of the Declaration of Independence and a member of a Massachusetts lodge, died at Boston, May 11, 1814.

Gen. John Stark, who won the battle of Bennington (Vt.), and was a member of Masters Lodge No. 2, Albany, N. Y., died at Manchester, N. H., May 8, 1822.

Robert Burton, Quartermaster General of Militia during the American Revolution, and a member of Hiram Lodge No. 24, Williamsborough, N. C., died at his home in Vance County, N. C., May 31, 1825.

Zebulon B. Vance, an officer in the Civil War and Governor of North Carolina for two terms, was born near Asheville, N. C., May 13, 1830.

He was a member of Phalanx Lodge No. 31, Charlotte, N. C.

William I, King of Prussia and Emperor of Germany, received the Masonic degrees in Berlin, May 22, 1840, and was named Protector of Masonry.

Richard W. Thompson, Secretary of the Navy under President Hayes, was made a Mason in Terre Haute (Ind.) Lodge No. 19, May 29, 1854.

Alexander G. Cochran, 33d, Grand Chamberlain and Active Member in Missouri of the Supreme Council, 33d, A. & A. S. R., Southern Jurisdiction, U.S.A., received the 32nd degree, Scottish Rite, at St. Louis, May 22, 1903. His death occurred in that city, May 1, 1928.

Edgar Allen McCulloch, Chief Justice of the Supreme Court of Arkansas, and Grand Master in that state (1909), received the 32nd degree, Scottish Rite, at Little Rock, Ark., May 13, 1925.

LIVING BRETHREN

The Duke of Connaught, who was Grand Master of the Grand Lodge of England for thirty-eight years, was born in Buckingham Palace, London, May 1, 1850.

James F. Byrnes, U. S. Senator from South Carolina, and a member of Spartan

Lodge No. 70, Spartanburg, S. C., was born at Charleston, S. C., May 2, 1879.

Irving Berlin, composer of popular music and a member of Munn Lodge No. 190, New York City, was born in Russia, May 11, 1888.

Martin Q. Good, 32d, who has been secretary and recorder of York Rite Bodies for thirty years, was made a Master Mason in Teutonia Lodge No. 617, New York City, May 25, 1894.

Hugh A. Butler, 32d, U. S. Senator from Nebraska, became a Mason in Wellsville (Nebr.) Lodge No. 194, May 28, 1904, later affiliating with St. John's Lodge No. 25, Omaha, Nebr.

Arthur H. Vandenberg, U. S. Senator from Michigan since 1928, and a member of the York and Scottish Rites, was made a Mason in Grand River Lodge No. 34, Grand Rapids, Mich., May 8, 1907.

Raymond E. Willis, 32d, newly elected U. S. Senator from Indiana, became a Master Mason in Angola (Ind.) Lodge No. 236, May 20, 1907.

Jesse M. Whited, 33d, Grand Master Councilor, Order of DeMolay (1933), received the 32nd degree, Scottish Rite, at San Francisco, Calif., May 21, 1909.

Forrest C. Donnell, 33d, Governor of Missouri, and former Deputy in that state of the Supreme Council, 33d, Southern Jurisdiction, received the 32nd degree, Scottish Rite, May 6, 1916.

Burton K. Wheeler, U. S. Senator from Montana, received the 32nd degree, Scottish Rite, at Butte, May 25, 1916.

Harlan J. Bushfield, Governor of South Dakota, received the 32nd degree, Scottish Rite, at Yankton, S. D., May 18, 1939, and is a member of the York Rite and Mystic Shrine.

LORD WAKEFIELD'S

DEATH A LOSS

An untimely and extraordinary loss to the United Grand Lodge of England was the death on January 15, 1941, of Lord Wakefield, former Master of Streatham Lodge, No. 2729, London, and Grand Warden of the United Grand Lodge.

During much of his career—he died at the age of eighty-one—Lord Wakefield figured conspicuously in the works of Freemasonry, serving as chairman of the Royal Masonic Hospital Board of Management since 1929.

His public career dates from 1904, when he was elected to the Court of the London City Council, serving as Sheriff in 1907 and 1908, and being knighted in

1908. In the following year he was elected Alderman and, in 1915, became Lord Mayor of London, when England was passing through the first World War crisis. At the close of his year as Lord Mayor, he received a baronetcy from His Majesty the King.

Lord Wakefield founded what is now the world-famed firm of Messrs. C. C. Wakefield & Co., Ltd., London.

MANY CHURCHILLS

Now it comes that H.M.S. *Churchill*, the new name given by Mr. A. V. Alexander, First Lord of the Admiralty in England, to the leader of the transferred United States destroyers, has a triple significance. The names of all the vessels of the first flotilla are those of towns and villages common to the United Kingdom and to America. The English village of Churchill is in Somerset, within a few miles of Mr. Alexander's birthplace. In Canada, there is a Churchill, and the Churchill in America is well known—a 925-mile-long river flowing through Saskatchewan to Hudson's Bay, with Fort Churchill at its mouth.

GRAND SECRETARY 33 YEARS

John Whicher, 33d, Grand Secretary of the Grand Lodge, F&A.M., of California since 1908, died in San Francisco on March 31, 1941. He was appointed Grand Secretary to fill a vacancy on August 25, 1908, was elected to office the following October, and was reelected at each succeeding convocation of the Grand Lodge.

Mr. Whicher was born July 4, 1855, at Urbana, Ohio. He received the Scottish Rite Degrees in San Francisco Bodies No. 1 in 1912 and was made a 33rd degree Mason in 1918. He was a member of King David's Lodge No. 209, San Luis Obispo, Calif.

PROMOTED "SAFETY FIRST"

Four Masons who instigated a "Safety First" campaign in Joliet, Ill., steel mills that since has spread throughout the modern industrial world received 50-year jewels from Mt. Joliet Lodge No. 42 recently. Their campaign to make safety a paramount consideration in industry started in 1891. The men thus honored are Samuel C. Addams, 78 years old; George Young, 72; Herbert H. Spencer, 80, and James A. Bell, 80.



IN BEAUTIFUL HAITI
A Beauty Spot on the "Kungsholm" Cruise.

SHRINE SPONSORS

PATRIOTIC RALLY

A great patriotic rally of all Masonry in Philadelphia, Pa., was sponsored by Lu Lu Temple, Mystic Shrine, and was impressively conducted at the Academy of Music on April 2, 1941. For the first time, all Masonic Bodies in the city were

invited to meet for a better understanding of Masonic principles and to take part in the program, an event unique in Masonry. W. Freeland Kendrick, 33d, Past Imperial Potentate of the Mystic Shrine, headed the General Committee composed of representatives from all Masonic Bodies.

William H. Brehm, 33d, Grand Master of the Grand Lodge of Pennsylvania, and Dewey Short, member of Congress from Missouri, addressed the rally. Special guests were the Hon. Arthur James, Governor of Pennsylvania, and Grand Master George Duffy, of the Grand Lodge of Delaware. Illustrious Potentate William Heim presided. The program was a token of Lu Lu Temple's appreciation of, and interest in, Masonry and Americanism.

THE 77TH CONGRESS

Out of the 531 Senators and Representatives of the 77th Congress, 289 are said to be Masons—53 Senators and 236 Representatives, with only three states having no Masonic representation.

Thirty-eight states are represented by Masons in the Senate, fifteen of them having both their Senators Masons. Six members of the House and four of the Senate are 33rd degree Masons.

Two states—New York and Pennsylvania—each have fifteen Masonic representatives in the House and Senate, but

Brother Fadden was doing the biggest job in Australia, and doing it well. The President was supported in the toast by Col. Dr. F. A. Maguire, Pro Grand Master, who said that while Masonry was non-sectarian and non-political, this luncheon was tendered to a brother who was helping Australian aid to England.

FIFTY YEARS A MASON

A dinner and communication in honor of Walter Lincoln Stockwell, 33d, Grand Secretary and the senior living Past Grand Master of the Grand Lodge, A.F. & A.M., of North Dakota, who has attained the fifty-year mark as a Master Mason, was held March 12, 1941, in the Masonic Temple at Fargo, N. D. Mr. Stockwell was made a Mason in Temple Lodge No. 30, St. Thomas, N. D., on March 11, 1891. Although he was Grand Secretary and a Past Grand Master at the time, he was the first Master of East Gate Lodge No. 120, Fargo, when it was organized in 1920.

AMBULANCES FOR CHINA

New ambulances, purchased by various local Scottish Rite Bodies of the Supreme Council, 33d, A.A.S.R., are soon destined for the armies of General Chiang Kai-shek. The Scottish Rite also has furnished ambulances to England and Greece.

HE ATTENDED 2,500 MEETINGS

One of the country's best-known Freemason personalities, Bro. Dan Rowland, has died in Bury at the age of 72. For half a century or more he has served as Tyler to several lodges, and has attended Masonic ceremonies in all parts of the kingdom.

It was his proud boast that despite the fact that he was Tyler for 10 lodges over such a long period, he never missed one of the 2,500 meetings he was called on to attend. Bro. Rowland, who is survived by his wife, followed his father as a playing member of Bury Cricket Club and kept wicket for many years.—*The Freemasons Chronicle (England)*.

ARLINGTON EASTER SERVICES

For the first time, the Grand Encampment of Knights Templar, U. S. A., sponsored the annual Easter sunrise services in Arlington National Amphitheater, Arlington, Va. The more than 6,000 seats in the amphitheater proved inadequate for the crowd of 25,000 persons that sought admission. It was the 11th annual service, and previous to this time had been sponsored by the grand commanderies of Virginia and the District of Columbia.

Eugene E. Thompson, past grand commander of the District of Columbia grand commandery, welcomed those attending, and prayer was offered by the Rev. Ze Barney T. Phillips, chaplain of the U. S. Senate and grand prelate of the

district grand commandery. The Rev. James Shera Montgomery, chaplain of the U. S. House of Representatives and grand prelate emeritus of the district grand commandery, recited the Apostles' Creed while the knights templar uncovered and inverted their swords. This was followed by the reading of verses from St. John by the Rev. John C. Palmer, Grand Chaplain of the District of Columbia Grand Lodge.

The Right Rev. Adna Wright Leonard, 33d, Bishop of the Washington, D. C., Area of the Methodist Church, preached the sermon. His theme was the resurrection of Jesus Christ, and he pointed out to doubters that the honest inquirer "will perceive that philosophical, theological, and historical truths are not susceptible of demonstration by the same methods employed on mathematical and material facts." He declared that it was impossible, for instance, to prove that Caesar was killed by Brutus, yet it is an accepted historical fact. In the same manner, he reasoned, it is believable that Christ actually arose from the dead on Easter morning.

Though many notables attended, including Vice President Henry A. Wallace, 32d, and Mrs. Franklin D. Roosevelt, only Grand Master Harry Gilmore Pollard, 33d, of the Grand Encampment of Knights Templar, U.S.A. was introduced at the ceremonies.

MASONS DIED IN PIONEERING

On a lonely grave in Central Australia, the caption on a tombstone reads: "In Memory of James L. Stapleton, Stationmaster, and John Franks, Linesman, killed by natives, Barrow Creek, 23d February, 1874." Above the words are the square and compasses.

The inscription on the stone tells its own story and the significance of its interest to Masons lies in the emblem over the names. Of the history of the tombstone's erection in the Barrow Creek Cemetery and of the Masonic history of those whose last resting place it marks, there is no record; but the construction of the Overland Telegraph Line from Adelaide to Darwin, seventy years ago, marks one of the most exciting and dangerous steps in the struggle of progress on the Australian continent. Maintenance of the line, despite attacks on employees by hostile native tribes, pays tribute to the men responsible for its completion.

INVITATION TO FLYING CADETS

Masons who are Army flying cadets at Ellington Field, Texas, will have no trouble finding the nearest Masonic Lodge. League City (Tex.) Lodge No. 1053, located only ten miles away, has painted two large square and compasses on the roof of the lodge building. Measuring 16 feet between the points of the compasses, the Masonic emblems can be

seen from the air at a great distance. League City Lodge hopes that the square and compasses will not only show the location of the lodge to interested flyers, but serve as an invitation to army Masons to visit it.

\$5000.00 GIFT TO M. S. A. PLAN

The following letter from the office of the Most Puissant Sovereign Grand Commander of the Supreme Council 33d A.A.S.R. Scottish Rite, Northern Masonic Jurisdiction, U.S.A., indicates the keen interest of that Body in the plan to supply welfare centres for men in the camps of the U. S.:

Boston, April 5, 1941

Mr. Carl H. Claudy,
The Masonic Service Association,
Washington, D. C.
Dear Brother Claudy:

It is a genuine pleasure to enclose herewith a check from this Supreme Council in the sum of \$5,000.00, made payable to The Masonic Service Association, for use in the M.S.A. so-called "Coulter Plan" of welfare work in connection with the armed forces of the United States.

You are entirely welcome to give publicity to the fact that the Northern Supreme Council is sharing in the expense of this work.

Sincerely and fraternally,
MELVIN M. JOHNSON,
Sovereign Grand Commander

KNEW OLD-TIME WEST

Crim Q. Thompson, 32d, of Minneapolis, Kans., is one of the few survivors of the old West. Friend of Frank James, famed old-time bandit, and "Buffalo

Bill" Cody, he recalls many stories of the days when Kansas, Texas, Colorado and the other western states were still in the process of growing up. When a boy, he made the trip by covered wagon from Indiana to Kansas, and later rode the range in the Texas Panhandle.

All Sorts

SIGNS OF THE TIMES

The condition of the world and those that dwell therein is well indicated by a recent news event. In an insane asylum break, five inmates escaped. The guards scattered to search, and brought back thirteen.

WINSTON CHURCHILL

Let mountains crumble to the sea and let The unborn centuries mingle with the mist

Of ages. Time, fame's sure antagonist, High toll will take of mortal names, and yet Thy name shall outlive time's consuming threat.

Pointing thy lance against the mailed fist, In freedom's drama great protagonist Of liberty thou art!

Let men forget The Caesars and the presidents and kings; Let Armageddon come and earth return To darkness and decay; there still will burn,

Within the temple where heroic things Are close to God, thy fire; while sentinel wings Shall guard thy deeds in their immortal urn.

FITZHUGH L. MINNIGEROEDE,
In the N. Y. Times



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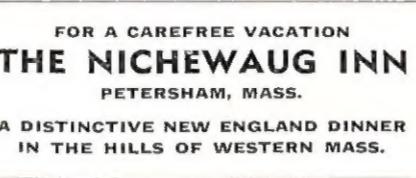
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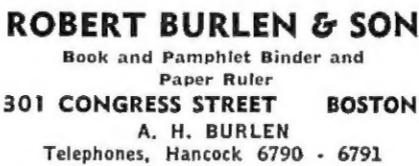
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SECRETARY'S DAILY DIARY

A. M.

"He hasn't come in yet."
"I expect him in any minute."
"He just sent word he'd be a little late."

"He's been in, but he went out again."
"He's gone to lunch."

P. M.

"I expect him in any minute."
"He hasn't come back yet. Can I take a message?"

"He's somewhere in the building. His hat is here."

"Yes, he was in, but he went out again."

"I don't know whether he'll be back or not."

"No, he's gone for the day."

HE MAY BE DISAPPOINTED

Army Sergeant—Have you any preference?

Draftee—Yes, sir.

Army Sergeant—What would you like to be?

Draftee—An ex-service man with a pension.

LITERAL

A junior partner was reporting on his visit to a distant branch.

"The manager there," he said, "is apt to take too much on himself. I gave him plainly to understand that in the future he must get authority from headquarters for his actions."

"Yes, so I gather," exploded the senior partner. "This telegram just came from him."

"Office on fire. Please wire instructions," it said.

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Doctor—Did you tell that young man
I think he's no good?Daughter—Yes, I did, daddy. And he
wasn't at all upset. He said it wasn't the
first wrong diagnosis you've made.

PRELIMINARY ONLY

"How long you in jail for, Mose?"
"Two weeks."
"What am de charge?"
"No charge; everything is free."
"Ah mean, what has you did?"
"Done shoot mah wife."
"You shot your wife and only in jail
for two weeks?"
"Dat's all—den I gets hanged."

YES, TELL HIM

Hotel Guest (phoning down at 2 a.m.
for third time)—Say, are you the night
clerk?Clerk—Yes; what's biting you now?
Guest—That's what I'd like to know.

EXIT

Sunbeam: "Well, I hear you stayed
in the haunted house last night. What
happened?"Moonbeam: "About 12 o'clock a ghost
came through the wall just like there was
no wall there."

Sunbeam: "What did you do?"

Moonbeam: "Boy! I went through the
other side the same way!"

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TWIN THOUGHTS

"Answer me, Clara," he said in a moment of passion, "I can bear this suspense no longer."

"Answer him, Clara," echoed the old man in the hall, thinking of the gas and coal bills, "I can bear this expense no longer."

DEFINITION

Confirmed Bachelor: One who thinks the only thoroughly justified marriage was the one that produced him.

REMEMBERED

Pa: "I think I'll have to go downstairs and send Nancy's young man home."

Ma: "Now, Elmer, don't be hasty. Remember how we used to court."

Pa: "For the luva Mike! I hadn't thought of that. Out he goes."

SPECIFIC

Two negroes had quarreled over cards. The dispute grew more and more heated; suddenly one of them reached in his hip pocket.

"Man," he said, "what's de date?"

"I ain't payin' no heed to dates," was the reply.

"I jest thought you'd like to know," said the first negro, "'cause jest twelve months from today you'll have been daid a year."

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An Appeal to Reason on Behalf of Freemasonry

Please read carefully and ACT.

It is becoming increasingly evident that Masons in America need enlightenment on the important and fast-moving changes characterizing the present life of the fraternity in this country. Moved by events abroad, where the rights and privileges of free peoples have been usurped by arrogant force, Freemasonry stands today in dire peril. Sixteen countries in Europe have seen Freemasonry proscribed, its temples ravished, its property confiscated, its leaders persecuted even unto death. The future is dark.

Here in America with an enlightened democracy still functioning, and pursuing its slow, ponderous way with plans to make secure its heritage under our precious Bill of Rights, we still are able to meet in fraternal intercourse each month in Lodge and, without fear, exchange the friendly handclasp of fellowship.

But the well of Truth is being befouled by falsehood. People doubt.

There can be no compromise with brute force and the false philosophy of the dictatorships, and to combat the insidious peril which threatens even our free institutions it is essential that we have the *facts* upon conditions.

The world has grown immeasurably closer in recent years. Events in Europe can no longer be considered foreign affairs. They affect us now and unless effective steps are taken will affect us even more later on.

To be informed is to be on guard, and a vital need today is knowledge of what is transpiring within the Craft, both here and elsewhere.

For 36 years the NEW ENGLAND MASONIC CRAFTSMAN has carried the torch of Freemasonry, publishing month by month articles from the pens of illustrious leaders, as well as the news, accurately, of events. It has never been a commercial enterprise in the strict sense of that term. It is dedicated to the interests of Freemasonry as a brotherhood of man under the Fatherhood of God.

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Until recently it has appealed to a comparatively small element within the Craft—men who appreciated its merit and recognized the need for Light on vital topics.

Now, with a seething maelstrom of social disturbances threatening, Freemasons are beginning to demand a more intimate picture of things as they affect the fraternity: Vital things which will spell the future for us and those who follow after. This picture we shall present.

Indifference has heretofore characterized all too many Masons in their fraternal relationships—but now when need for closer ties is evident men are seeking ways and means to strengthen that society of brothers whose merit has in days past brightened humanity's outlook, whose members have been the builders of ordered democracies, whose principles, founded upon the bedrock of charity and brotherly love have made immeasurable contribution to the cause of peace and human justice.

It is desirable that all Masons read at least one soundly edited, reliable, Masonic journal. This opportunity is offered to you NOW. Do not allow the charge of indifference to be laid against you. Send to this office on the blank attached your order for the CRAFTSMAN to be sent you for one year.

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You will do well not only to ponder the serious situation existing today. You will be well advised to keep informed of Masonic matters through the columns of the NEW ENGLAND MASONIC CRAFTSMAN. So won't you NOW send us with your remittance the blank attached. You will not regret it.

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